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view of the work will explain the severe criticism which Dr. Windelband makes of books like Lewes's "History of Philosophy," and also of works of the stripe of Dühring's.\* All is presented under the point of view of development, and not under that of the individual thinkers. A quotation will suffice to characterise Dr. Windelband's idea.

"Before all else the decisive question is: what has yielded a contribution to "the development of man's conception of the universe and estimate of life? In the "history of philosophy those structures of thought are the objects of study which "have maintained themselves permanent and living as forms of apprehension and "norms of judgment, and in which the abiding inner structure of the human mind "has thus come to clear recognition. This is then the standard, according to which "alone we can then decide also which among the doctrines of the philosophers— "concerning, as they often do, so many various things—are to be regarded as prop- "erly philosophical, and which, on the other hand, are to be excluded from the his- "tory of philosophy. Investigation of the sources has of course the duty of gather- "ing carefully and completely all the doctrines of philosophers, and so of affording "all the material for explaining their genesis, whether from their logical content, or "from the history of civilisation, or from psychological grounds; but the purpose "of this laborious work is yet only this, that the philosophically indifferent may be "ultimately recognised as such, and the ballast then thrown overboard. It is espe- "cially true that this point of view must essentially determine selection and presen- "tation of material in a *text-book*, which is not to give the investigation itself, but "to gather up its results."

Little need be said upon this excellent conception of the History of Philosophy which entirely harmonises with the spirit of modern methods of instruction. The translation appears to be in every respect a faithful and painstaking one. No one who has not done such work can be aware of the difficulties which it presents. As the translator confesses, his success has been an unequal one. And whilst there are some passages which are very idiomatically and smoothly rendered, there are others which bear the marks of a too close and stilted adherence to the original, especially in the rendering of technical terms which the Germans multiply beyond all reasonable limit in their works. The translator has added to the bibliographical lists some English and American works which will be of help to the student, who upon the whole, we think, will find Dr. Windelband's work very serviceable. μκρκ.

GRUNDZÜGE DER PHYSIOLOGISCHEN PSYCHOLOGIE. By *Wilhelm Wundt*. Vol II. Leip-  
sic: Wilhelm Engelmann. 1893. Pp. 684.

Shortly after the appearance of the first volume of the fourth edition of Wundt's "Grundzüge der physiologischen Psychologie," we receive the second. This book

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\* By the way, on page 17, foot-note, Dühring's Christian name is given as "Ed." but should be Eugen. This instructive and versatile philosopher, we regret to say, is also classified on page 630 as a "side phenomenon" along with Hermes, Bolzano, Guenther, and Rosenkrantz.

has acquired the rank of a standard work of reference on this subject, and is too well known to need here a detailed statement of its methods and character. Like all Wundt's works, it is encyclopaedic in character, and treats fully of the various extensions of psychological science. Since the appearance of the first edition of the work in 1874, wonderful progress has been made in psychology, and even during the interval which has elapsed between the third and the fourth editions, many changes have been wrought and many new investigations undertaken. Consequently, the present edition is much enlarged, and to give the reader some idea of how great the augmentations have been we will state that while the second volume of the second edition contained but 464 pages, this, the second volume of the fourth edition, contains 684 pages. This increase in size is greatly due to the fact that since that time psychology has developed methods of its own, and perfected technical means of investigation which needed to be explained. Readers will find in Wundt's work full descriptions of all these new methods and instruments, and in this respect may safely rely upon the treatise as the best *Gesamttractat* which exists. μκρκ.

**STUDIES FROM THE YALE PSYCHOLOGICAL LABORATORY.** Edited by *Edward W. Scripture*, Ph. D., Instructor in Experimental Psychology. 1892-1893. New Haven, Conn.: Yale University.

These studies comprise the fruits of the first year's activity of the Yale College Psychological Laboratory. The monographs which the publication contains are: "Investigations in reaction-time and attention," by C. B. Bliss, Ph. D.; "On monocular accommodation-time," by C. E. Seashore; "On the relation of the reaction-time to variations in intensity and pitch of the stimulus," by M. D. Slattery, M. D.; "Experiments on the musical sensitiveness of school-children," by J. A. Gilbert; "A new reaction-key and the time of voluntary movement," by E. W. Scripture and John M. Moore; "Drawing a straight line; a study in experimental didactics," by E. W. Scripture and C. S. Lyman; "Some new psychological apparatus," by E. W. Scripture. The experiments bear the marks of very careful work and are elaborately executed. Descriptions of new psychological apparatus are also included in the volume. μκρκ.

**SOME LIGHTS OF SCIENCE ON THE FAITH.** Eight Lectures Preached Before the University of Oxford in the Year 1892, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By *Alfred Barry*, D.D., D.C.L., Canon of Windsor, Late Primate of Australia. London and New York: Longmans, Green, & Co. 1892.

The character of this work may be collected from the restrictions set forth in the following excerpt from Canon Bampton's will, made to provide for the endowment of eight Divinity Lecture Sermons to be given yearly at St. Mary's in Oxford  
 "I direct and appoint that the eight Divinity Lecture Sermons shall be preached  
 "upon either of the following Subjects—to confirm and establish the Christian  
 "Faith, and to confute all heretics and schismatics—upon the divine authority of